PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF. MWF

56:2

The AMERICAN FRIEND

[JANUARY 20, 1949]

A Review of Quaker Service

The Two Societies of Friends

Clarence E. Pickett

Releasing Good Will—II

William W. Biddle

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THE IMPERISHABLE LIFE

He who does the will of God abides forever.

A few generations ago the total number of "things" on the shelves available to a customer were a few hundred. Now there are thousands of articles available on every side of the modern shopper. The material standard of living is up, much beyond that of a century ago. The race to keep up with the neighbors has driven people to substitutes. Jewels, of a sort, are now available in the "Five and Ten." For every good article there is often a shoddy imitation.

Most of us have to buy the second best, if we buy at all. We cannot own original paintings of the great masters of art, but we can own reproductions. The question we have to raise, whether shopping for the best or the second best, is this: "Is it worth it?" Sometimes our choice is between something that we want and something that we need—between a higher-priced radio or more adequate insurance protection or savings for the family. For the young man of college age it may be a choice between a good paying job in the factory and an automobile of his own, or a college education that pays off in other ways and in a more distant future.

What do we *really* want? What is really *worth* owning? A thousand choices are on the market, especially in the days of youth. Newspapers, radio, billboards and every other medium of advertising is selling something to whom-so-ever. The power of resistance is best built up by setting our standards. The fundamental question is: "It is worth it?" Does it match the goal I am seeking? Nothing has value but in the measure that it helps toward the greatness of living, which is living greatly—for great purposes.

Spending or using one's time is quite as much a problem as spending one's money. The world is full of things to be done. As surely as the shelves of our stores are more replete with things to buy than were those of our grandfather's day, so also are our days full of "things to do." These, too, must be brought under the sense of mission, a devotion to an ideal—to a sense of what one *ought* to be doing.

During the recent meetings of the American Friends Service Committee, dozens of workers from American and overseas service spoke of their work. There was much to discourage them. No "great" things were done—that is no "big" gains were observed. But there is no use in doing something "big" if it is only destined to be destroyed. A large house built on the sand has nothing to commend it. A small one built on rock has meaning. The dictator who summons millions into military columns is a fool—in the New Testament sense of the word—one who is being fooled. The man who lives with one chief ideal, adding acre to acre, is also a fool, in a less tragic measure.

There is only one basic choice when the world offers us much to do, that is, to do the significant thing—the work which is eternal. No one who does the will of God is wasting his time, even when he cannot see results. Nothing is great which the winds of time can shatter. Anything is great which brings even the smallest ray of hope into the darkness of the world. Why waste time on big things if they are to perish, while small and eternal values lie all around us.

There is but one way that can assure permanence to the work of our hearts and hands and that is the will of God. We may at times be mistaken in determining what is his will, but more often we know more than we are willing to do.

If one has the talents to do the unobserved services of kindness and good will in some unknown corner of earth, he is greater than a Caesar whose life is turned to conquest and fame. A mother or a Sunday School teacher who faithfully and thoughtfully does her training of children is really the queen. Men whose time is not only given to making a living, but also to making a life for their growing families and their community, are really the kings of earth.

They are living royally who forsake fear and hatred and learn the perfect law of love; who, with understanding, draw bad as well as good people into their hearts. Their lives are imperishable for they do the will of God and they shall live forever and ever in the spiritual life of the fabric of earth. There's is the Kingdom of Heaven.

As we write these words we sit in the John Woolman Home in Mt. Holly, New Jersey. On the wall above the desk is a rhyme from the copybook of John Woolman.

If thou knowest Christ thou need'st know little more;
If not, all's lost which thou hast known before.

The Church's witness is essentially the same in all times and places; the good news that in Jesus, the Christ, God has overcome the dark forces that curse mankind, and opened the way to a new life and a new world for those who accept Christ's Lordship and follow in his train. But this ancient message must be freshly related to the needs of each generation, if it is to speak to men's condition and win their adherence.

From the Federal Council of Churches, on *"The Witness of the Church in Our Time."*

THE AMERICAN FRIEND Old Series, Vol. LVI, No. 2 New Series, Vol. XXXVII, No. 2
AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

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SUBSCRIPTION RATES

Subscription Price ..... $3.00 per Year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 8 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, Richmond, Indiana.

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Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Editorial . . .

"The Peace of Babylon"

SO far as the practical steps toward peace are concerned, it is not an ideal and conclusive peace that we expect, and for which our efforts are chiefly expended. We should never forsake the dream of ultimate and complete peace, utopian though it may be, but we must distinguish between it and the relative peace which is now possible.

Someone has put it in historical terminology saying that it is not the "peace of Jerusalem" (from which humanity is in exile), which we are trying to create at this point in history, but the "peace of Babylon" in which men are now living, far from their true home, the Kingdom of Heaven—"Jerusalem."

In working for peace we do not choose absolutely between the immediate and the ultimate objectives, but we must in our own minds distinguish between them and know which we are doing—whether by a given effort we are trying to prevent the *next* war, or finally to abolish *war* as a fact in human relations. To prevent the *next* war is a very important part in abolishing war.

When one asks for something which befits only the "peace of Jerusalem," he must not suppose that it offers an available answer to the immediate, relative, and tolerable "peace of Babylon," in which exiled humanity is living. We must pray for peace, the "peace of Babylon," a peace which we can know in our day, and we must work in practical measures for it. We can better achieve that relative, tolerable peace if we also carry the dream and hope for the ultimate peace of God. Pray also for the "peace of Jerusalem"!

American Atrocities?

IF the reports coming from a member of the Commission, which was sent to Germany by Secretary Royall, are accurate, Americans in a vitiation of justice are practicing atrocities, purges, and judicial murders not wholly unlike those of Hitler. Judge E. LeRoy van Roden, as one member of the Commission, is now speaking publicly in America on this question. He is reported as saying that beatings, mock trials, torture with burning splinters, and other methods are used to extort confessions. A sham court is reported in which a circle of men, around a table which had a crucifix in the center, brought in an accused person and promised acquittal if he would sign a confession. If all of these reported incidents are true they almost equal the brutality of such persons as may be guilty and are now being tried for the shocking behavior in Dachau and elsewhere under the Nazi terror.

Do we now worship the gods of the Nazis whose tyranny cost the lives, homes, and fortunes of millions in a ghastly war? The whole business of vengeance is under the judgment of God. Vengeance is a vicious circle. They who follow it where it leads, find no end to their course; only an accumulating gluttony for torture and death. In whatever measure these reported aberrations of justice are true, they should be known and ended with all speed. Our vaunted "democracy," to say nothing of elemental justice is, if these reports are correct, being scandalized.

Competitive Indoctrination

ARTHUR Morgan, in a recent pamphlet, presents the tendency of some religious groups to exhibit in the realm of religion the same spirit which they denounced in Hitler and his kind. He calls it "spiritual imperialism." It is not an easy problem to hold a faith—deep-set convictions—to propagate them and, at the same time, not become dictatorial and aggressionist. Many times, in the Christian church, the religious counterpart of fascism has been given rather sad demonstration by persons who would readily tyrannize the minds of everyone.

The gospel of Christ is a gospel of love, and it is a great hypocrisy so to present it that the love content is lost in a manner of bitterness. If there is a heresy in the Church that is as deadly as that of wrong beliefs, it is that of unloving methods and attitudes. We are not called upon to attack other groups or persons in a spirit of battle and thereby join the tragic war of the faiths. We are called rather to that most difficult and important response, the demonstration of Christian truth—in love. Such a spirit was certainly incarnate in Jesus Christ, quite as definitely as was any other aspect of his divinity.

Just Call It Love

LIKE a line from the Gospels there has come a granite sentence from a great leader of American Industry. He was speaking to a conference on industrial management, pointing out the human factors in industrial production. He referred to the attitudes of laboring men, the understanding which management should have, and then, as if reaching for words in which to convey the idea he said, "It is . . . well, you might as well call it 'love'."

Certainly, that is the answer. Why not say it! The terminologies which men use may vary. Whether it be called "human dignity," "the rights of labor and management," "fair practices" or something else, when the human problems are driven to their final analysis there is just one idea that really answers—it is love. Love is not merely the language of a Sunday School kindergarten, it is the voice of all creation. It answers supremely to the souls of men who want to feel that they have a part, not merely on the assembly line, but in human affairs and movements.

Men say that they want freedom, and in some measures that is true. Utter freedom is impossible in society. It would mean ultimate slavery, in a vice-ridden world. Men do not want *freedom* so much as they want *significance*. They want to feel that they have meaning. No longer is the common man going

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to be happy under a system that merely "plays" him like a pawn on a chess board, so that an industry may profit, or even survive. In his reactions he will at times be unwise, blind to his own interests and unreasonable. Even so, it is the day of the common man, coming, often clumsily, into his own.

As the supposed interests of investors and managers on the one hand, and those of "labor" on the other, clash, it will take more than bargaining for a fair share in profits or wages. It will take a deeper insight whereby men can understand that money is not all that they want. Whatever their words may be they want a sense of dignity, recognition and freedom, not freedom to do as they please, so much as freedom to do what is worth doing. They want a sense of significance. That is a central criterion.

What do they ultimately need? Well, just call it love!

The Two Societies of Friends

By Clarence Pickett

The author of this article is executive director of the American Friends Service Committee. As such he, with the late Rufus M. Jones, has been in the forefront of Quaker service.

THERE are two Societies of Friends in the world. This does not refer to branches or divisions of national organizations. It refers rather to two segments of one spiritual movement.

There is the sect, officially organized, and legally recognized in many parts of the world as the Society of Friends. Sometimes it is called the Friends Church. Within it are included many devout, informed, dedicated and effective persons who represent the richest and best of spirit and life which has been developed by this religious body. In it also are large numbers of persons who are absentee members. Sometimes they are absentees because of distance and sometimes because of indifference. Within it are men and women who represent almost the extreme poles of political opinion, of religious interpretation and of ecclesiastical procedure.

It seems quite clear that early Friends, and especially Robert Barclay, never anticipated that Friends would prove to be a sect separate from the main stream of the church in England. He thought of Friends as representing the pure strain of Christianity within the church. Now we go the entire gamut from a Meeting based on silence, with the ministry on a completely voluntary basis arising out of the congregation itself, to the fully programmed church service accompanied by formal music and other liturgy. It might be worth considerable thought on the part of all of us as to whether we should move toward the point of view held by Robert Barclay, and accepted by many early adherents of Friends, or whether the emphasis on increasing our membership, growth of the sect and playing our part as one of the "churches" is the most effective way for our small body to play its part in building the Kingdom.

There is no over-reaching authority that can say to any group that it does not have the right to call itself the Society of Friends. Only the local Monthly Meeting can disown members. This extreme democracy of organization has, over the years, developed within the sect this wide divergence.

Alongside this sect is the Society of Friends as a movement. It is not the Society of Friends in any legal sense. It is to some extent represented by the Wider Quaker Fellowship, although there are hundreds and thousands of persons with whom the most devout Friend finds warm, full, and understanding fellowship, but who may have no association with any religious body or who may be active in one of the Protestant churches, the Roman Catholic Church, the Jewish group, and even religions of other traditions. In movements that spring from the richest inner life of the sect, there is often the fullest financial support by those who do not bear the name of the sect.

There are a great many members of the Wider Quaker Fellowship, or people, who see in the beliefs or feel in the activities of Friends something which brings a warm response who will never, under our present arrangements, avail themselves of our Meetings for Religious Fellowship. Often the wide contrast between what we see and what we do in services and the way we look in our Meetings for Fellowship drives from us those who might be of great strength. And all too often it prohibits the extension of the effect of our religious life among those who would most like to know the inwardness of the life of the spirit as they see it in individual Friends.

Often one hears questions raised as to how Friends could spread their message more effectively. If the meaning of this query is only how we could add to the members of the Quaker sect, then the reply would be in terms of more effective organization and promotion in connection with Friends Meetings and Churches. This certainly needs to be given attention, but if greater significance is given through a more intensive effort to bear testimony to a new and deeper life of faith, that may not result in increasing our membership but may be far more significant in terms of spreading the inward message.

People distraught by today's tragic events; people who are sensitive, but disillusioned, may find life and hope as a result of the testimony of our lives. That, it seems to me, is of a great deal more significance if we are to think of playing our role in life as it is today than to be satisfied simply with expanding our membership rolls.

If we have some creative word that lessens sharp and bitter conflict between groups to where their association can become creative and supplementary; if our individual family and Meeting life bears testimony against all forms of discrimination; if people can see what is meant by "the power of the Spirit" in making situations different; then the Quaker movement will be greatly expanded and the spiritual quality in the world enriched.

The experience of the AFSC seems increasingly to illuminate this problem. We go into a distress situation, for instance, in one of the German cities. We see the physical need and the deeper spiritual need. We go as Friends, prizing very highly the quality of life which we have seen lived by our forebearers and today in our Meetings. If, however, in our association with people of all religious sects and of none, we show any evidence of a particular sect or even of trying to forward the interest of a particular sect or even of a par-

ticular point of view concerning religion, we may quickly lose our influence. There is nothing for which the world so craves as to see people dedicated to religion who are willing and able to share their lives and their faith, raising no question as to whether those with whom we share everything accept our point of view or are in any sense "converts" to a point of view.

The most persuasive testimony for most disillusioned people today is that which is given by selfless service with no question ever raised of conversion to our point of view and certainly to associate with us as a sect. Perhaps one may even dare to suggest that the death of Jesus partook of this point of view. He lived out his life as he alone must live it and left the results wholly in God's hands. This kind of objectivity and concern is central to the efforts of Friends if they are to be significant.

Here we have, then, the sect and the movement. In terms of the effectiveness in the wider movement, the sect has an important place. It is a nurturing home where the deeper fellowship takes place. It should, by its very methods, be a demonstration of the way of life which we profess.

The greatest handicap to useful service in the Quaker movement is the weakness of the Quaker Meeting, and what is frequently the commonplace character of the Monthly Meeting and the official structure of the sect. Those of us who are part of both the sect and the movement have a primary and profound obligation to do all we can to see that the life of the sect is nourished and made vital. But we shall be recreant to our wider opportunities if we allow ourselves as a Society to neglect the nourishing and development of the Quaker movement. We shall always find certain anachronisms in the two. Many people who, in spirit, represent the richest kind of Quaker life will choose to remain members of other sects. Some who are rich in spirit may have habits and practices strange to many Friends.

But if Friends content themselves with just being another little sect or church, the value of our continued existence may well be questioned, and if we become simply a nondescript movement, we should certainly lose our character. But in the combination of the sect and the movement lies the genius of our contribution to the religious and social life of our time. Many Friends, if not most, should belong to both. The richer the life of the sect, the more penetrating will be our influence as a part of the movement.

Releasing Good Will—II

By William W. Biddle

This article, continued from the previous issue, by William W. Biddle, portrays the ideal under which he is working in Earlham College. A college bulletin may be ordered free, in which these ideas are comprehended.

THE assumption is put to the test by giving people opportunity to work together at some task for the common good. What task? Should we, who are seeking to awaken good will, prescribe? No, the task must represent the choice of those who are working together. They should examine needs, think out possible solutions to problems, adopt programs of action according to their own best light. The promoter of good will acts as a stimulator, advisor, participant in discussion. People's ideas of the good and of their own capabilities are subject to growth with action. These broaden as horizons extend. The problem is to make a beginning.

The Nuclear Task

In order to start the process, some group of people who will think and work together, must exist. A church that proposes to be active in social betterment can well become such a fellowship. Where, however, a community-wide program is contemplated, some group which combines all churches, all points of view, all factions is needed. This is usually called a community council. Such a group is voluntary, representative of all churches that will cooperate, all political factions, all races, all points of view. Its purpose is to unite people, despite differences, in common tasks for the betterment of all.

The promoter of good will seeks to unleash socially-desirable impulses by providing an organization through which these can operate. In a community council people are encouraged to forget the differences and rivalries which set man against man and to unite in solving the needs common to all men.

The first task undertaken by a council should be simple and relatively uncontroversial. It may be such an immediate and obvious thing as a community clean-up campaign, or the development of a calendar for clearing dates of church and public activities. Success in solving simple and immediate problems produces a sense of achievement, develops courage to go on to the more complicated and difficult. The building of the Kingdom of Heaven begins close at hand and expands out to the whole world. Good will expands progressively as people grow into greater and greater responsibility for betterment.

Method is Important

Sometimes people obstruct the progress of manifestly good projects. It is easy then to condemn them as evil or to put forth great effort to "sell" them on righteousness. There is another method which is better because it gives more permanent results. The method attempts to awaken "that of God" in men.

Those who block the good may do so either because of misunderstanding or because their experiences have twisted their emotions into apathy, fear, jealousy, prejudice. High pressure "selling" does not overcome these emotions; it merely pushes them aside for a time. The problem is to relieve the negative emotions sufficiently to allow the native intelligence and good will to operate.

The method suggested by modern psychology consists in refraining from putting pressure upon the reluctant individual, while holding to a clear ideal and pointing toward the next practical steps. A "permissive" atmosphere is created in which the objector feels free to express all his doubts and fears without condemnation. Or rather, there is condemnation for the irrational and unideal opinion, but not for him who expresses it. The person who is seeking to awaken good will in another, listens patiently, tries to understand the tragic emotions expressed, avoids criticism, but points patiently to the creative possibilities of the proposed action for the good of all.

It may be pointed out that this method, though it is suggested by modern psychology, came originally from Jesus. He it was who called upon his followers to judge not. He condemned the sin but not the sinner. He constantly worried his disciples by associating with doubtful people. He did this in order to awaken better motives in them.

Finally, the promoter of good will must exhibit infinite patience. A few people will respond quickly to encouragement of good will. Most are reluctant and slow. The hold of old habits is so strong that the better impulse may be regarded with suspicion and the encourager of the better may be condemned as a busybody and "do-gooder." Great patience and a sense

of kindly humor are called for. Wait for good will to emerge. Wait for it to grow into wider responsibilities of its own momentum. There is no magic formula for releasing good will. There are only methods with which we must experiment in a kindly patience, knowing that the good motives are there if they can only be awakened. In their best historic tradition, Quakers have been famous for this.

Some Results

The process of releasing good will by the methods proposed is going forward at Earlham College. Students and faculty have gone out into neighboring communities to help people find within themselves the desire and the ability to work for the common good. Citizens of communities have formed councils. They have studied the needs, particularly of young people. They have developed playgrounds and recreation centers. They have obtained contributions from many sources to keep the good work going. They look forward to greater achievements such as the development of permanent parks, erecting of buildings for young people, adult classes and discussion groups, improved religious activities with more cooperation among churches.

In one instance a church leader pointed out that the type of work going on had needed doing for twenty years. This was true, but the ability and determination to do it had been there all the time. It was just a question of stirring the latent good will. In another situation a skeptical city official expressed doubt that any spark of good will could be ignited. He later commented that not only had a spark been struck, but a bonfire had blazed up. The whole process involves a faith in the inherent goodness of people. The results justify the belief that "there is that of God in all men" which can be turned to specific good achievements.

Some critics may complain that the achievements are not world-shaking. True, but the Kingdom of Heaven begins in small ways, with immediate accomplishments. The promising note lies in the fact that people move on from better recreation for young people to other means for making life more fruitful for everyone. If active good will is released in simple, immediate matters, who is to say that it may not go on to operate in the most important problems that face mankind?

The faith that Jesus exhibited in the goodness of ordinary people has long challenged the deriders of a supposed evil "human nature." The whole democratic experiment has been based ultimately on this Christian faith. There is need to reassert such faith in the modern day when problems pile upon problems, seemingly beyond the ability of ordinary citizens to solve. Modern scientific psychology can help give methods for releasing the good will which Jesus found was there.

QUAKER HILL REVIEW

From Quaker Hill comes reports of extended activity along many lines. As host to visiting Friends from everywhere, Quaker Hill has received since early fall, Carl and Eva Hermann, bringing news of post-war Germany and stories of their imprisonment for conscience' sake; Caleb Foote, with a ringing message on the peacetime draft; Kit Carson, clothing director for the American Friends Service Committee, who showed pictures and told of clothing needs in Europe; Leta Cromwell, who told of her observations in Europe concerning relief needs and the effectiveness of international work camps.

More recently have come Lewis Hoskins, with news of Friends' work in China and with an important message for all who want lasting peace in that war-weary land; and Edward and Ruby Dowsett, who stopped at Quaker Hill in the spring, from thence toured through Europe and returned again to Quaker Hill before leaving for their native New Zealand.

There were a number of conferences and retreats: The Board of Education of the Five Years Meeting; Wilmington College Faculty Retreat; Young Friends Board Meeting; Young Friends Planning Conference for 1949 Youth Conference; the Rural Life Festival; Peacemakers; Carmel Women's Missionary Union; Western Yearly Meeting Retreat for Pastors and Wives; and Indiana Yearly Meeting Committee on Ministerial Training. Also "personal retreats" such as that by Helen Hole of Richmond, who is writing the life of John Greenleaf Whittier.

This fall also marked the beginning of the new Quaker Hill idea — the Resident Study Program in cooperation with Earlham College. It is best described as training and practice in the Christian way of life. Students follow a pattern of worship, study and work. Each day begins with morning worship at 7:15. Courses given are: Studies in Worship, William Hale, leader; World Government, Homer J. Coppock, leader; Rural Reconstruction, Stanley Hamilton, leader. Students who are enrolled at Earlham receive credit for studies carried on at Quaker Hill. Each resident also gives several hours' work each to help keep house at Quaker Hill.

Another event of great importance was the coming of William and Florence Reagan. William, who has been headmaster at Oakwood Friends School in Poughkeepsie, New York, for more than thirty years, brings to Quaker Hill new energy and talents for developing the life of the spirit. A charming and provocative speaker, he goes out from Quaker Hill to local Friends Meetings, schools and colleges, and civic groups, and has given more than sixty-five talks since September.

Week-end work camps have become a regular feature of Quaker Hill's activities. Young people of college and high school ages live and eat together, using Quaker Hill as "home base," while working together on some outside project. They try to leave behind some work of practical value and new bridges of friendship.

Other events included the annual meeting of the Quaker Hill Association; the Halloween Party; meetings of the North Richmond Recreation Council, concerned with more adequate recreation for children in North Richmond.

David Morton March became the first Quaker Hill baby. He was born September 16, to William and Polly March. Bill is a senior at Earlham College and Polly is a graduate of Guilford College, North Carolina.

COUNCIL ON EDUCATION

The next meeting of the Friends Council on Education will be held on February 3 at the Race Street meetinghouse, Philadelphia, at five o'clock. Charles J. Darlington will conduct a panel discussion on the urgent problem of inducing young people to enter the teaching profession and giving them adequate training.

RURAL LIFE MEETING

The Rural Life Association will held its annual meeting on February 6 at Quaker Hill, Richmond, Indiana. All are welcome.

Church membership in the United States is reported at an all time high—a total of 77,386,000 last year, or 53 per cent of the nation's population. Membership of Protestant, Catholic, Jewish and other faiths increased 3,700,000 over 1946. In 1890, 22 per cent of the population were church members.

—Don Hollenbeck,
CBS

A Review of Quaker Service

PHILADELPHIA is the center of important meetings in the field of service, peace and relief. Recent meetings began with a meeting of the Peace Board of the Five Years Meeting, due to the fact that it was a time when several members were coming together for other purposes. The work of conferences, both general and of one-day length, the relation of the peace work to interdenominational agencies, the development of literature, counseling boys of draft age, and the use of peace workers who are of divergent beliefs on some aspects of peace were emphasized. Merton Scott's work has been vigorous and widespread during his time with the Peace Board of the Five Years Meeting. A new book by Samuel Levering, chairman of the Board, will be off the press in a few months.

Plans for the attendance of Friends at a conference of the churches at Cleveland, Ohio, March 8-10, under auspices of the department of International Justice and Good Will of the Federal Council of Churches, was discussed and planned. All Friends representatives to that conference will be asked to convene in advance, probably on March 7, at Cleveland to review the advance literature of the conference and to discuss points of view. It is hoped that other Quaker persons who will be at the conference will be interested in this advance meeting.

On the Legislative Front

It is exceedingly difficult to lift out of days with so full content, the aspects which have most significance. In the meeting of the Friends Committee on National Legislation, which first occurred, a review of policy offered the chief items for discussion. The strengthening of the United Nations, with the longer view of World Federal Government, was considered. The concern that no moves be made toward charter revision, which might cause Russia to withdraw from the United Nations, was expressed.

The tendency to encourage increased federalization and centralization, as means toward a greater justice to ill-favored areas of America, was questioned. A statement of that concern was encouraged to be written in the policy. Decentralization, by way of voluntary associations, received encouragement.

The F. C. N. L. has pointed the concern of Friends on the legislative front in an important and creative way. Not only has the F. C. N. L. encouraged legislators to consider the points of view which Friends offer, but it has also developed a new alternative to the kind of "lobbying" which usually characterizes groups in Washington. There seems to be good spirit on the part of Congressmen in their attitude toward the F. C. N. L. which has tried to avoid the usual pressure methods of ordinary lobbies. Ray Wilson and Lloyd Bailey merit the appreciation of Friends for the work they so conscientiously do.

Service to Palestine

Probably no other work of the Service Committee received more attention than the opening of relief and reconciliation work in the area of Palestine. The United Nations has invited Friends to assume an important role in this work. To that end Clarence Pickett has gone for a while to Egypt for the purpose of negotiating the policies and programs that we shall follow.

The United Nations appointed Stanton Griffis, United States Ambassador to Egypt, as Director of its Palestine relief operation. It plans to spend thirty million dollars, of which the United States is asked to provide half.

There are five to seven hundred thousand refugees to whom food, medicine, and blankets must be supplied. The agencies are the International Red Cross, League of Red Cross Societies, and American Friends Service Committee.

Friends will work in an area around Gaza where there are about two hundred thousand refugees, thirty-five thousand natives, and the most of the Egytian army. So the situation is very difficult and may change at any time as warfare is resumed there.

Elmon Benton is fiscal administrator for the A.F.S.C. project. We expect to have about twenty-five workers, plus fifteen doctors and nurses, who are now being recruited. Other personnel are Delbert Replogle and Richard Rhoades, business men; Levinus Painter, Quaker minister from Buffalo; Moses Bailey, professor of Old Testament at Hartford Theological Seminary; and Emmett Gulley of Newberg, Oregon. Also British, French and Swiss Friends.

Service Committee Growth

There are certain trends observable in the policies of the American Friends Service Committee that are revealed in a view of the past thirty-one years of operation. Certainly the size of the operation; the amount of money raised and spent annually (nearly ten million dollars); the number of persons employed (more than seven hundred); the number of countries in which work is being done; and the varieties of services being rendered are impressive. The increasing size of the Service program is not received with unqualified satisfaction. There is a feeling that with a predominance of non-Quaker workers in the employ of the Committee, and the widespread interest of people generally in its work, that it might lose some of its Quaker character. The chief assurance against that possibility is the fact that Friends and the Service Committee itself is very well aware of it. Scarcely an annual meeting of the Committee occurs without some discussion of this danger.

More recent trends are the proposal to train long-term workers for certain overseas work and the increasing interest in giving a Christian message, as well as to render a service. As the chairman of the Service Committee, Henry J. Cadbury, stated it, people are asking, "Why don't you preach what you practice?"—a reversal of the common query regarding human enterprises.

In the area of organization, the realignment of the Service Committee functions in a new pattern was of great interest. That pattern cannot be given here, but the most interesting feature of it is the way it will touch Friends across America in terms of "Regional Offices." This represents a decentralization that will be developed thoughtfully and in careful consideration with the wishes of Friends in each area in which a Regional Office serves. Main headquarters will still be in Philadelphia.

Reminder that we are the religious Society of Friends is often given in the annual Meetings. Friends from Oregon, California, Kansas, Nebraska, Iowa, Indiana, Ohio, and other states and areas of the earth, with Tokyo taking the prize for distance, makes a large attendance. Our service is in, and a part of, the Christian tradition, and its chief imperative is the command that we love, in the name of Christ whose life and death brings to our tongues and hands a redeeming message.

E. T. E.

From Our Readers

BACKS "PEACEMAKERS"

Editor, THE AMERICAN FRIEND:

I am interested in your opinion in the "Exchange on Civil Disobedience" editorial to the effect that the statement by the Peacemakers "rather *weakly* (italics by F. H.) supports the announced purpose of counseling civil disobedience." On the contrary, I find spiritual dynamite in the support which the statement has to offer.

In substance, the Peacemakers show a faith reminiscent of that of Jesus and his Disciples in the divine power in each person, be he Russian, American, or Christian. "I have done great things. You will do even better," said Jesus (John 14:12). It may at first reading sound "weak" that the Peacemakers counsel civil disobedience only for the inwardly prepared. For, inasmuch as we are worldly citizens, we believe that so few are inwardly prepared that the danger of widespread civil disobedience is inconsequential. Inasmuch as we are citizens of the Kingdom, we know instinctively that millions are inwardly prepared and "white to harvest," and that the possibility of a turn of the human tide toward God, in Russia, America, everywhere among men and women, is very great indeed.

The fact is that we are all excited by the statements of the Peacemakers and by our own Earlham Conference, and especially by the consistent acts of some adherents to these statements. We try to find the "weak" points. This indicates to me that each of us is resisting in his own heart the pull of the Inner Light, which is always working to lead the individual, fallible conscience to the Truth.

So I say that it is great news that the Peacemakers bring. It is that there are many, many persons in each of the transient nations of this earth who are inwardly prepared. Our consciences are healthfully troubled by this dangerous but glad news.

FRANCIS D. HOLE
2201 Center Avenue
Madison 4, Wisconsin

How greatly we often under-estimate a contemporary event. On December 17, 1903, the Wright brothers had made their famous flight at Kitty Hawk. They sent a telegram to their sister in Dayton, Ohio, which read, "First sustained flight today, fifty-nine seconds. Very happy. Home for Christmas." Their sister took the telegram to the newspaper. A Dayton, Ohio, paper the next day headlined, "Local popular bicycle merchants will be home Christmas."

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

The Common Ventures of Life, by Elton Trueblood; Harper and Brothers; 124 pages; $1.

In size and style this new book by Elton Trueblood comes like a fourth in the set already written by him in recent months. This little volume, however, moves "closer in." The first chapter is surely among the best that he has written in any volume. It is entitled, "The Recovery of Wholeness." In it he pulls life together and patterns it on the Christian model. The close relation of the physical and spiritual aspects of life are shown as a fundamental Christian concept.

Within that wholeness, he lives with his readers in the great elemental experiences of life; Marriage, Birth, Work, and Death. Here the author moves into the great common and intimate areas of the personal life. There is a sense of friendliness and fellowship between writer and readers as classic and contemporary ideas are brought into one integrated vital response. These four great experiences of men are enveloped in a living faith that makes them not only ventures, but meaningful.

Contemporary problems and the complex within which men think and doubt are comprehended. The answers do not come too easily in the flowing thought of these pages. At a time when every problem seems to be a "world" problem, it is important to see that persons, as persons, must face successfully the experiences which add up to human happiness. It is in these four elemental experiences that the deeper joys of life are indicated—the foundational joys beneath all happiness. Christians.

Under the title, *Contemporary Religious Jurisprudence,* the legal status of religious and semi-religious faiths and practices have been compiled. The civil criminal legal aspects of these have been assembled. The author is I. H. Rubenstein of the Illinois Bar. The Waldain Press, Chicago.

Lincoln and the Preachers, by Edgar DeWitt Jones; Harper and Brothers; 203 pages; $2.50.

How religious was Lincoln? Here is a new Lincoln book which speaks to that question. It is written by a clergyman of competence and scholarship and it is written in very readable style. It lifts up the contacts which church men had with Lincoln and quotes them freely in their estimate of his religious thought. This book is something new in the field of Lincolniana which has grown to large proportions. The forthcoming birthday of Lincoln is an excellent time to add this new book to one's memory and library.

Lincoln and the Bible, by Clarence E. Macarthey; Abingdon Cokesbury; 96 pages; $1.25.

Add this small book to the one above and the reader will have a good view of Lincoln and his religious interests. Lincoln's references to the Bible and to Biblical illustrations are portrayed in this book and thereby reviews his attitude toward the sacred writings of

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Thoughts of God for Boys and Girls, edited by Edith Frances Welker and Aimee Angus Barber; Harper and Brothers, 363 pages, $2.

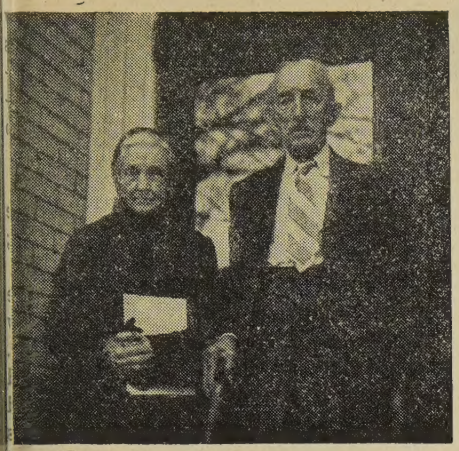
This book brings together the splendid material in the quarterly pamphlets by that name. In language that a primary child can understand, it is probably not to be excelled in the field of story illustrations for children. Its stories relate the mind of the child to his immediate world for thoughts of God. Excellent!

RURAL LIFE CONFERENCE

The seventh annual conference of the Rural Life Association was held at Goshen, Indiana. The R. L. A. was formed December, 1942. Stanley Hamilton has been the director from its beginning. Headquarters are at Quaker Hill, Richmond, Indiana. The St. Louis *Post Dispatch* gave two hundred and fifty inches of space to the R. L. A. conference, with nine pictures. The address of Sumner Mills of Western Yearly Meeting on "The Christian Conscience and the State" was one of the seven addresses reported by that newspaper. This interesting series is available free on request from the Rural Life Association office, Quaker Hill, Route 28, Richmond, Indiana.

From its inception, the Rural Life Association has grown in membership and program, attracting outstanding leaders to its conferences. Its membership includes Quakers, Mennonites, Brethren and others. Perhaps its greatest service has been the integration of rural minds and leaders in the mid-west area, around the church-centered community on the land, as a concept and pattern of life.

What's in a name? Wildangel is the name of the Communist Commissioner of Education in Berlin. He ordered denominational schools in the Western Sector to discontinue.



WABASH MEETING OBSERVES CENTENNIAL

In the early forties there came to Wabash County, Indiana, some Quakers, with their broad-brimmed hats and plain bonnets. In Eleventh Month, 1848, some of them met in a barn, which now is on Pike Street, a block east of the present church. A committee from Northern Indiana Meeting was present to "set up the Meeting." Soon after, land was given on Mill Creek Pike where the log church shown below was erected, with the cemetery in front, which is in use to this day. About two months later a Monthly Meeting was granted and the first business meeting held First Month, 11, 1851.

In 1852, Friends built a brick school house on the adjoining lot, which was used until 1906. Josiah White, a Quaker from Philadelphia, visited Wabash and later gave Indiana Yearly Meeting White's Institute. In 1866 the Meeting erected a new brick meetinghouse and, in 1906, they hired the first minister, DeWitt Foster. Friends living in South Wabash built a meetinghouse in 1880, and Stephen Scott was the first minister to receive pay. The present building was dedicated in 1907, with Allen Jay giving the message, at the time when Levi T. Pennington was pastor. In 1913, the two Meetings united. Martha Ann Williams and Ezra Stanley, at the age of nine-two, attended the centennial services and were recognized as being the two oldest living members. The picture shows them leaving the service. The Meeting is growing in numbers as well as spiritually, and under the ministry of Francis Clark Brown a full program is being conducted.

The Seventh Day Adventists gave $130.21 per capita during one year. They are conscientious tithers and their gifts are reported to have gone almost entirely through their own channels.

JOHN GREENLEAF WHITTIER

(Born December 17, 1807)
The ancient house still solid stands
On your well-loved ancestral lands;
The little shop upon the farm,
This distant day, has still its charm:
Let no man of this new day scorn
That scene where Poetry was born!

The rustic life, the humble round,
Find issuance still in your *Snow-Bound.*
You weave a calm, poetic tale
To be a garment and a veil
That clothes the near New Hampshire shore,
And Salisbury's far out-stretching moor
(Mile-wide as flies the laden bee")
Suggestive of infinity.

In love with peace, your generous mind
Essays the service of mankind;
'Tis by your pen the sore oppressed
Find hope, and all earth's troubled rest.
O "drop still dews of quietness
Till all our strivings cease";
And give us still, to heal and bless,
"The benediction of thy peace"!

GLENN WELMER DOUGLASS
Community Church
Epping, New Hampshire

WINTER AFTERNOON

Still, so still;
More resonant than singing winds, more shrill
Than bird-cry this piercing stillness now,
Covering the sere fields and the mountains
With a shroud closer than snow;
Pressing against my breast,
Folding in motionless rest
All desire, all will.

All color has fled,
Vanishing with the forgotten sun; the tread
Of the hours recedes and fades from the listening mind.
What do the mountains wait for? Why do the grasses
In the brown fields suddenly stir, while behind
The cloud a movement of light
Hovers, then steals from sight
Like a word half-said?

Can there be
A remembering of remote Decembers whose harmony
Runs like a song through the mountain passes
And like the echo of a song beneath the vibrant roots
Of the now waving grasses?
Of Decembers which gave place
To the first tremulous embrace
Of the spring's ecstasy?

WINIFRED RAWLINS
Box 29
Tracy, California

Religion in the News

In the Larger Circle

The aim of a campaign in the United Church of Canada is to assure every pastor a minimum salary of $2,100 and a manse, by 1949. By 1951, the aim is $2,500.

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A neon sign announcing "season's greetings to our Christian friends" was erected on the grounds of the Baron Hirsch Orthodox Synagogue in Memphis, Tennessee.

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Myron C. Taylor, President Truman's personal representative at the Vatican, has donated $1,500,000 to Cornell University for a World War II memorial building which will serve as a student inter-faith center.

* * * *

Comic books portraying crime and sex were gathered together and burned by pupils of a Catholic parochial school in Auburn, New York. The action recalls that of the students of St. Patrick's parochial school, Binghampton, New York, who burned two thousand comic books.

* * * *

The Atlanta, Georgia, Methodist Minister's Association has adopted unanimously a resolution calling for legislation by the city, county, and state governments against the Ku Klux Klan and any group under the cover of masks. "We are scandalized at the Klan's desecration of the Cross," the resolution stated.

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Voice of America, the United States State Department's official overseas shortwave broadcast service, will announce to hungry populations abroad what commodities are being sent them by CROP, joint Protestant-Catholic relief undertaking, it is announced by officials of the Christian Rural Overseas program.

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Plans to send selected German representatives to the United States next year for intensive study of various aspects of American life, including religious activities, are being made by the United States Military Government. As many as six hundred Germans may be involved in the project, which is part of a large-scale plan of re-orientation and cultural exchange.

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Appointment of a legislative committee to act as liaison between church-related colleges in Indiana and the State Legislature was made by the Association of Private and Church Related Colleges. Dr. Richard T. James is named chairman. Among other members is Dr. William C. Dennis, president emeritus of Earlham College. Its purpose is to bring the distinctive contribution of such institutions, and their significance in the American way of life, to the attention of the Legislature.

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The overwhelming majority of foreign missionaries at present expect to remain in China, even though the Communists gain control of the government, a report released by the Foreign Missions Conference of North America reveals. The agency with headquarters at 156 Fifth Avenue is comprised of one hundred and eight foreign mission boards and agencies, representing major Protestant denominations.

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Protestant and Orthodox church members in forty-four countries throughout the world will be praying during the week of January 18 to 24 for the healing of divided Christendom. The week of prayer is being sponsored by the Commission on Faith and Order of the World Council of Churches under the leadership of Rev. Oliver Tomkins of London, secretary of the Commission.

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Delegates of nineteen states and Canada attended the annual meeting of the National Temperance Movement at Minneapolis, recently. The conference advocated immediate restrictions and controls of the liquor traffic on state, county and community levels. This policy must be accompanied by adequate education on the effects of alcohol and the building of personal attitudes, from the grass roots.

* * * *

Dwight K. Nishimura, a Japanese-American, was student football manager for the Harvard football team this year. Frank Jones, a Negro from Greensboro, North Carolina, will succeed him. Lafayette turned down an offer to play in the Sun Bowl on New Year's Day because they could not, due to a Texas law, play a Negro in the Sun Bowl. They were loyal to an ideal and refused. Yale chose Levi Jackson, a Negro, as captain of their team for next year. So states the Religious Press Committee.

* * * *

Hailing the statement on human rights adopted by the Federal Council of Churches at its fortieth anniversary meeting in Cincinnati on December 3, *America,* national Roman Catholic weekly, declared that "it sets up definite standards in definite situations and requires a pattern of behavior by which a sincere Christtian can live out his beliefs in a practical way."

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Dr. Toyohiko Kagawa, Japanese Christian leader, has been invited by the Madras Provincial Government to visit India as an adviser in the setting up of cottage industries among farmers. Cottage industries have been increasingly developed among Japanese farmers, who are encouraged to use their idle time in straw-weaving, wood-carving and other profitable pursuits. Should Dr. Kagawa accept the invitation, it may serve as a means of establishing useful contacts between the United Church of Christ in Japan (Kyodan) and the United Church of South India, according to Japanese Christian officials.

* * * *

The first Christian Youth Conference in India and Pakistan was held at Allahabad in December, 1948. In 1947, there were two far-reaching events in India — the political freedom of the country was declared on August 15, and the inauguration of the Church of South India was on September 27, the latter giving promise of one undivided church of Jesus Christ. There were three hundred selected delegates to this conference, the theme of which was, "The Call of the Hour." It is hoped this will be the beginning of a great forward movement through the Christian youth of India and Pakistan in the service of Christ.

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General Douglas MacArthur and Joseph C. Grew, former United States ambassador to Japan, have been named honorary co-chairmen of the newly established Japan Christian University Foundation. Prince Takamatsu, brother of Emperor Hirohito, has promised to give a sizable donation to the project as a token of the imperial family's high regard for the university. The University Foundation plans to conduct a drive for $10,000,000 in this country between April 18 and June 5, 1949. In Japan, a similar campaign will be launched to obtain $550,000. If both campaigns are successful, construction of the university's first building would get under way in 1950.

The Sunday School Lesson

For January 30 — The Temptation of Jesus

Luke 4:1-13

This lesson should be very practical for all of us, for we are all aware of the power of temptation. There is so much to be gained from a close study of Jesus and his temptations that we should give the lesson careful attention. Every one of the temptations met by Jesus is also met by each of us, and the three of them pretty well illustrate the approaches of evil to our lives. The first is easy answers to life's difficult problems; the second, calling evil good and giving your loyalty to it while the third is the attempt to manipulate and force the hand of God.

The first temptation arises often in our lives. Hunger is a problem of great importance and there is nothing wrong with bread and the relief of hunger, but the way in which Jesus met the question was not simply bread for hunger. He was tempted to solve the problem by a miraculous turning of stones to bread. He might have met this own personal problem that way, but he would have shut himself off from other men forever, for solving hunger by miracles is not one of the options given to men. He was able to say to temptation, and to us, man shall not live by bread alone, but by every word of God.

The second temptation arises out of the human desire for power. It is the kind of thing George Fox meant when he told of the minister who got a certain parsonage and choked on it. The subtle ways in which this comes to us are amazing. You notice that no gross temptations are included here. These are too evident for a spiritually sensitive person, but *just say that evil is good*—say that war is good, or that selfishness is good, or that false witnessing is good, or that impurity is good. We are urged to buy influence by compromise, but Jesus answered. "Thou shalt worship God (only)." You shall not call anything good that is evil; you shall not give the nod to anything except the excellent, the lovely, the things of good report and, even to get an advantage for yourself or your nation or for your neighbor, you shall not worship what is evil.

The third temptation is the attempt to force God's hand by leaping off the temple and making him save you. This is not to limit God's power to save men, but Jesus, at least, refused to put God on the spot, and demand his protection in an enterprise which would have been chiefly for personal popularity. Halford Luccock once said that no man knows the power of God until he undertakes something that is too big for his own unaided powers, but these undertakings must not be merely spectacular and to show that one is God's darling. Jesus was entirely too wise and too spiritually sensitive to be caught in such a trap, even when the devil quoted Scripture for the bait. "Thou shalt not tempt God."

If we could meet evil at these three fronts and deal with it as Jesus did we, too, would find that evil would "depart for a season."

Questions:

1. Where are the places you are tempted to give some easy answer instead of considering all the words of God?

2. What evils are we asked to call good? Is this a serious question for the Christian church? For you?

RUSSELL E. REES

For February 6 — Jesus' Early Teaching and Healing

Mark 1:14, 15, 21-45; Luke 4:16-30

It has helped me to paraphrase the message of Jesus something like this: "The time has come, the rule of God is here; give up your evil ways and believe this good news." Everything Jesus did grew out of this conviction. Others had said the day of the Lord is coming; Jesus said it is here. Others said some day God will set up his righteous rule on earth; Jesus said he has set it up already. Others had said that if we keep the law, the day of the Lord will come. He said that God is here to help man be what he ought to be.

The reality of God's presence and his availability to man was the core of the good news. It affected every aspect of life. Disease, which had been looked upon as punishment for sin, became in the eyes of Jesus something which God longed to relieve and to cure. Any one who was on the side of God therefore wanted to push back the hold of disease on the life of man. You could speak authoritatively and say, "It is not the will of your heavenly Father that one of these little ones should perish." To a man long sick of palsy he could say, "Thy sins are forgiven. Pick up thy bed and go to thy house."

The vogue of separating Jesus' activities into two parts and saying, "I accept his teaching, but I can't understand his healing," is a false gesture. We probably do not understand or accept his teaching until we do see his healing as the reverse side of the tapestry. If the rule of God is a present fact, not a rosy dream, then all of life is affected by the fact.

The sermon at Nazareth serves to show how thoroughgoing Jesus was in applying this insight. It is true that it is lifted up out of the prophecy of Isaiah, but it is lifted not as a coming glory but as a present fact—"This day is this Scripture fulfilled in your ears." Note the scope of the concern here expressed.

It is a message of hope to all the earth's sorrowing people. It begins with the poor, and it comes to them as good news. Think of the poor of the earth today. Could you say anything to them which would lift them up? Think of the world's broken-hearted — the dispossessed, the displaced, the homeless, the broken families, and ask yourself what word of healing you could speak to them. The captives who need deliverance are surely large in number in our world. This fact of God's rule now operating means deliverance to them. The recovery of sight to the blind is a symbol of all the physical suffering of men. The ministry of healing is still an integral part of Christianity, not an elective, to be taken or left. Then, finally, the liberation of the bruised is a concern of all people who believe the Kingdom of God is a present fact, not merely an ideal.

Every now and then someone catches a glimpse of the meaning of this tremendous good news, and the world is shaken to its foundations by the reverberations. St. Francis saw it, and Europe was startled by the application of the gospel to men's lives. England was lifted out of her doldrums by a little group of thirty publishers of truth who caught the message again.

We speak prosaically about the teaching and healing of Jesus when, as a matter of fact, it is the most amazing and world-shaking event in man's long history. "God is here; his rule has begun; give up your evil, and believe this good news, and act upon the meaning of it today."

Questions:

1. Compare carefully the opening message of Jesus with that of John the Baptist.

2. As you read this lesson, what keys do you find to the effectiveness of Jesus' life and ministry?

RUSSELL E. REES

Friendly Life — Far and Near

Bryan and Edith Michner and family are now located at Hays, Kansas, where Bryan is associated with the State Teachers College.

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Winter wayfarers should remember the Friends Meeting at Miami, Florida, 34 West Flagler Street, at 3:00 p. m. on Sundays. There are nearly twenty Friends families in Miami.

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Leta Cromwell of the Service Committee spoke at Lincoln School on January 4, and Dr. Anne Cooke of Howard University will speak on February 17.

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An exhibition of paintings by Edward Hicks (1780-1849), in commemoration of the one hundredth anniversary of his death, is being held at the Robert Carlen Gallery, 323 South 16th Street, Philadelphia, January 3 to 31.

* * * *

Newberg, Oregon, Friends have secured a new parsonage. Carl and Ella Byrd, ministers of the Meeting, have recently occupied it. Lowell Roberts of Friends University, Wichita, Kansas, will soon hold a week of meetings for the Newberg Friends Church.

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Algie I. Newlin, presiding clerk of the Five Years Meeting, is serving on the Central Committee of the World Council of Churches, while in Geneva, Switzerland. He also attends staff meetings. This gives the Five Years Meeting an intimate relation to the new world Christian movement.

* * * *

The Des Moines, Iowa, regional office of the American Friends Service Committee is quite active. A conference for students in eastern Kansas, Missouri, and Iowa, is scheduled at Park College, February 25-27. This is but one among others on a full schedule of work.

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Douglas Steere, professor at Haverford College and author of *On Beginning from Within* and other books, will speak January 26 under the auspices of the Quaker group in St. Louis, Missouri. Douglas Steere has returned from a study of international work camps, religious movements and relief activities from Finland to France.

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Friends of Indiana-Ohio are invited to attend a conference in Richmond, January 22, with the American Friends Service Committee officials. Friends of the area are being asked how they want to relate their relief and other services to the AFSC. The question of a location for a regional office in the area will be considered.

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During the last few years one hundred and fifteen Friends Meetings and over eighty individuals, interested in German and Austrian Friends, have corresponded and sent food packages to 270 Quaker families abroad. Most of these packages have been going at regular intervals so that every member of the German Yearly Meeting would be reached.

* * * *

For those who have not shared in the Friend to Friend package service and would like to take part in it there are a few names of families who need monthly packages. German Friends have cautioned us about sending packages to unknown persons who write for help and are not authorized by the German Yearly Meeting. For further information address Natalie B. Kimber, 20 South 12th Street, Philadelphia 7, Pa.

* * * *

Friends Service Council of England and the American Friends Service Committee are planning a Conference on International Centers. It is to be held from January 22 for four or five days, at the Chateau du Val Richer, near Caen, France.

Among those representing the Service Committee who expect to attend are William Stuart Nelson of Howard University, Howard Elkinton now in Europe for the Carl Schurz Foundation, Louis Schneider, Alice Shaffer, Allen J. White, Margaret Backhouse, Kenneth Lee and Fredrich Tritton. Elise Thomsen of Copenhagen will attend as European secretary of the Friends World Committee. Hans Albrecht will represent German Friends, and Emma Echwartz, Vienna Friends.

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Clarence and Lilly Pickett went by plane to Cairo, Egypt, on January 7, stopping at Paris and Geneva. Among other tasks Clarence Pickett is expecting to undertake the completion of the negotiations for the American Friends Service Committee with the Egyptian Government, in carrying out the agreement of the A.F.S.C. to administer United Nation's relief for that group of Arab refugees in southwest Palestine near the Egyptian frontier. Meanwhile about twenty workers have already gone to Cairo and are at work in the Gaza area. A smaller group are engaged in similar service, but not under the United Nations, in Israel. For the United Nations refugee projects in other areas the International Red Cross and the Council of Red Cross Societies have been named.

Friendly Fellowship

On December 3, Carl D. and Ella Byrd, pastors, held open house for the congregation of Newberg, Oregon, Friends church in the new parsonage which has been built on the site of the former one. Over one hundred callers viewed the eight-room house with full basement and recreation room, and general satisfaction was expressed.

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The Harveysburg Friends church in Ohio had a beautiful Christmas service in which the young married couples portrayed the scene of the birth of the Christ child. First came the angels singing Christmas carols; then the shepherds; while Joseph and Mary and the Christ child were in the manger. The three wise men presented gifts while the star of the east shone about them. The younger group filled in with recitations, after which the Committee presented all with nuts, candies, and fruits.

* * * *

Chicago Meeting of Friends have had an active Christmas season. On December 19, a Christmas program included a play entitled, "Christmas with the Penningtons." In the meeting for worship the Christmas story, "The Shepherd Who Missed the Manger," by Rufus M. Jones, was read. The Women's Missionary Auxiliary held a linen shower for Phillip and Susie Frazier at the December meeting. Edward and Ruby Dowsett were again with Chicago friends on their way back to New Zealand. Building progress on the meetinghouse has been held back by unfavorable weather during the last two weeks, but it is hoped to soon have the building closed against the weather.

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The young people of Greensboro, North Carolina, Monthly Meeting held a watch night party and progressive dinner on New Year's eve. Twenty-seven young people were in attend-

ce and were entertained in four ferent homes for courses of dinner, ling up at the parsonage for dessert l games and a devotional service.

Saturday, January 8, New Garden arterly Meeting was held at the etinghouse. There was a good at-dance for each session. Dr. Francis Anscombe, Professor of history of lem College, Winston-Salem, North rolina, was the principal speaker at evening session, and gave a most eresting address on, "The Christian's titude Toward Russia."

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Mt. Airy, North Carolina, Friends etinghouse has undergone consider-le change. New oak pews and pulpit niture have been installed; the floor s been re-carpeted; and new chande-rs have been hung. A new organ d piano have been installed. The st Sunday of the New Year found e hundred fourteen persons present worship. The service was broadcast, th Virginia Hauser at the organ, tte Davis rendering a solo, and muel Levering offering prayer and ing remarks. Reuben J. Payne is e pastor. Circle I of the Women's ciety contributed twenty-five dollars ward an oil circulator for the church ich the women of the Meeting pur-chased, as well as making a gift to the Mission Board and packing boxes of used clothing.

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Mooresville, Indiana, Friends Meeting held a Christmas program on December 26, when tea was served by the United Society of Friends women. This was followed by a formal program with Keith Parr, pastor, showing slide pictures and the junior choir singing an accompaniment. The senior choir closed the program with Christmas songs and solos. A Christian workers' school will be held by the Federated Board of the Churches in Mooresville one evening a week for five weeks. Subjects to be offered are, "How to Teach in the Church School;" "The Children We Teach;" "Improving the Adult Class." Arnold Carl Westphal of LaPorte, Indiana, gave a Sunday evening program in January. *Friendly Facts* is a new venture, being published especially to keep in contact with non-resident members.

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Pasadena, California, Friends enjoyed a delightful Christmas program when the church family had Christmas dinner together, sponsored by the men's brotherhood. The children presented an interesting group of recitations. "Christmas Everywhere" was presented under the direction of Lois Brown. The Board on Christian Education has planned four Wednesday evening missionary education seminars, which will include a Chinese dinner; a sound motion picture filmed in China; presentation of Friends' work at Los Angeles Friends Indian Center; and colored motion pictures taken by Harold Walker of Friends' Alaskan work. The booklet by Harold Chance, *Toward Fellowship with God and Man,* formed the basis for four evening lessons for Christian Endeavor. The pastor will next present lessons from the book, *The Drama of Religion.*

* * * *

"Family Night" was observed by members of Greensboro Monthly Meeting on First Day evening, December 12, when members and friends gathered for a picnic supper and get-together. After supper all enjoyed the showing of films on Palestine by Floyd Moore, faculty member of Guilford College. His explanation of the pictures and customs of the people made it most interesting.

On First Day morning, December 19, the choir presented a splendid program of Christmas music. At 5:30 the lovely Christmas pageant, "The Little Jesus

The Earlham Idea . . . . . .

Photograph by Susan Castator

Members of Earlham's two largest organizations for women, The Association of Women Students and The Women's Athletic Association, took time out of a busy pre-holiday schedule to put on a party for girls from the Wernle Children's Home of the American Lutheran Church. Here, Miss Nancy Hamilton, Earlham junior, reads to two of the young guests.

The second in a series of messages adapted from the brochure, *The Earlham Idea.*

II. A Sense of Mission

To Quaker leaders in nineteenth century England, a sense of mission meant crusading for social and political reforms. Acting under a sense of mission, Quakers from North Carolina came to the Whitewater Valley seeking a place where freedom might flower.

Contemporary Earlham invites students who are akin to these Friends of the past . . . young people who plan to do something compassionate and creative in life . . . who count success in terms more spiritual than dollars or honors.

It encourages such to find that Divine Plan for their lives which can yield them richest meaning . . . it holds out constantly the ideal of "mission" in any calling or job . . . it asks of them that, whether they become preachers, plumbers or poets, they approach life with a sense of dedication and a sense of mission.

For additional information address
THE ADMISSIONS COUNSELOR, Earlham College
Richmond, Indiana

of the Mountains," written and directed by Beatrice Folger, was presented to an appreciative audience by a cast of twenty-eight characters of varying ages. The choir, under the direction of Mary K. Wimberly, organist, furnished the music. The White Gift Offering received at that time was sent to the American Friends Service Committee for relief in Europe.

EUROPEAN YOUNG FRIENDS

From the returned caravaners who spent last summer in visitation among Friends abroad has arisen a concern that an opportunity be given to the Quaker youth overseas, and especially to those from Germany and Holland, to send a few of their members to this country for a similar program this summer. It is felt that the fellowship and personal contacts of intervisitation can be a vital spiritual experience. "If we had to choose between food and friendship, we would take friendship." Such is the common sentiment of the young people in war-torn lands who now turn to us for assistance in rebuilding their faith in God and in man.

To further this project the American Friends Fellowship is asking local and Yearly Meetings in this country to act as hosts for the visit of foreign young Friends in their communities, and to help provide the financial sponsorship necessary for such a visit. It is hoped that American Young Friends can join with our guests in caravan visitation in the homes and Meetings of the sponsoring groups. From August 28 to September 3 our overseas visitors will attend the 1948 Young Friends Conference at William Penn College. But the American Young Friends Fellowship, which is acting as coordinator of these plans, will need the support of older Friends and various Meetings to carry out this program. We shall welcome your inquiries and contributions addressed to our office at 20 South 12th Street, Philadelphia 7, Pa.

WHAT THE LIQUOR TRAFFIC WANTS, AND HOW

A Methodist Viewpoint

There ought to be no misunderstanding as to what the liquor traffic wants. Here it is:

It wants the right to sell liquor anywhere in the United States—all kinds of liquor. It wants to sell in business districts and residential districts, downtown and in the suburbs. It wants to sell in liquor stores, cocktail rooms, beer joints, restaurants, bus stations, places of public recreation and entertainment.

It does not want local option anywhere. It doesn't want any man or group of men or any majority in any state, county, precinct, to be legally able to say, "No," to what the liquor traffic wants to do.

It wants to sell where and when it pleases—all night if it can make money by doing so.

It does not want to assume any responsibility for the consequences of the traffic, except such as may be involved in the payment of a license and other taxes. If it sells to drunks, that is the drunk's responsibility; if it sells to minors, that is the minors' responsibility; if drinking causes crime, what are the police for, why don't they stop it? If drinking causes hunger and cold, what are the relief agencies for? If drinking causes accidents, erect hospitals, establish clinics, open a farm.

An anonymous speaker, representing Alcoholics Anonymous, told a meeting of the Washington, D. C., Ministerial Union, that more alcoholics are found among the prosperous than among the poor. The speaker declared that the job is to spot a "potential" alcoholic and help him to check his progress toward destruction. He said that A. A. does not go to an alcoholic, but waits for the man to call for help, since not much can be done for him until that time comes.

GOLDEN WEDDING

Jesse C. and Lillian May Ratcliff celebrated their fiftieth wedding anniversary Sunday afternoon, December 26, with open house in the parlors of the Friends church at New Castle, Indiana. They repeated the same ceremony used at their wedding with the same minister, Esther Cook, aunt of the groom.

MARRIAGES

REES-SWANSON — Doris Swanson, of Turlock, California, to Emory Keith Rees, son of the late Emory J. Rees and Deborah G. Rees on December 24 at Denver Colorado.

SCOTT-STOGSDILL — Doris Stogsdill daughter of J. W. Esli and Rita Stogsdill of Wichita, Kansas, to John Franklin Scott, son of Mr. and Mrs. J. E. Scott of Kingsdown, Kansas, at University Friends church on November 28, with Charles A. Lampman officiating.

STAPLES-JENSEN — Eunice Jensen daughter of Jens and Mamie Jensen of Meadville, Pennsylvania, to Lionel Staples, son of Carl and Ruth Staples Arlington, Massachusetts, in Friends meeting at William Penn College on October 10.

DEATHS

COOK — Dora Cook, wife of I. W. Cook, on December 22, at Oskaloosa Iowa. She was for many years an elder in the College Avenue Friends Meeting and also served in many other capacities as a faithful member. Services were conducted by William E. Berry of Richmond, Indiana, assisted by the local pastor, Lela E. Gordon.

MOORE—Roxie Potts Moore on December first at Long Beach, California.

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ged sixty-four. She was a birthright riend and a faithful worker in the ervice of the Lord. Before coming to alifornia she was a member of Rose ill meeting in Kansas. In California ie served in the Bethel Meeting in ong Beach; then the Huntington Park leeting and at the time of her death as a member at First Friends Church n Long Beach. She is survived by her usband, Oliver Moore; a daughter, Iarie Johnson; and two granddaughers. Services were conducted by her astor, Donald B. Spitler.

SMITH—Garfield Smith at Wabash, ndiana, aged sixty-nine years. He was ie son of Jerome and Elizabeth Hipensteel Smith and was united in marage with Jessie Pearl Hockett who urvives, together with one daughter nd two sons. He was active in the Vabash Meeting, having served twelve ears as superintendent of the Sunday chool, and for forty years sang in ie choir. Services were held in the ieetinghouse on December 28, with rancis Clark Brown, pastor, in charge, nd burial was made in Friends cemeery.

STARBUCK—Andrew B. Starbuck on ovember 26, in Portland, Indiana, ged sixty-four years. He was a birthght Friend and, following training in ie Seminary at Westfield, spent thirty ears in the ministry, serving the folowing Meetings: New Port, Rhode sland; Central Falls, Rhode Island; ortsmouth, Virginia; Salem, Ohio; okomo, Indiana; Bloomingdale, Indina; and in April 1947 became pastor t Portland, Indiana. Surviving are is widow, Hazel Hite Starbuck; a son, r. Joseph B. Starbuck; two granddaughters, five sisters, and two brothrs. A short service was held at Baird hapel at Portland and on Monday ervices were conducted at Courtland venue Friends church in Kokomo, rith Lee Fisher in charge, assisted by obert Wiley. Burial was made at rown Point Cemetery.

STOUT—Eliza Stout on December 11, n Portland, Indiana, aged eighty-four ears. She was the daughter of Jason nd Elizabeth Cook, and was united n marriage with William N. Stout who receded her in death. She was a faithul member of Portland Meeting. Surviving are two daughters, Mrs. Orla enyon of Portland and Mrs. Leonard ulner of Denver; and two sons, harles of Portland and Frank of uincy, Michigan. Services were conucted at the meetinghouse, with Edard C. McCance in charge.

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LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting secretary, 1401 Crain St., Evanston, Ill., Phone Greenleaf 5-6491.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Sec'y., FA4-8810.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School at 9:30; Morning Worship at 10:45. Herbert Huffman, Minister; Robert Gemmer, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. RIchmond 78406.

MINNEAPOLIS, MINNESOTA

Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone Pl. 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 3rd through April, each Sunday at 11:00 a. m.

ORLANDO, FLORIDA

Friends Meeting, First-day at 11 a.m., Sorosis House, 108 Liberty Street.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church School, 9:45 a.m. Meetings for Worship, 11:00 a.m. and 7:30 p.m. Christian Endeavor, 6:30 p.m. Elmer H. Brown, Minister.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a. m., Worship 11:00 a. m., Unified Service 7:00 p. m., Prayer Meeting, Wed., 7:30 p. m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST. LOUIS, MISSOURI

Meeting for Worship; Sunday 11 a.m., 1528 Locust Street. For information call Flanders 3116.

ST PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 1200 N. Mountain Ave., at Helen St. First Day at 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

BUCK HILL BULLETIN

The holidays have come and gone. The Inn has been overflowing with permanent and recreational guests from before Christmas Day until the second day of the New Year. The latter is one of the most popular periods of the winter season and this year the weather man was unusually good to us except for forty-eight hours of the continuous rain storm which drenched the eastern seaboard during Christmas week. This melted much of our covering of snow but he opened his bag of goose feathers on the last day of the old year and gave us a good sized snow storm that made the skiing perfect. It is surprising how the latter sport has supplanted tobogganning and even skating. Our friends should remember that Buck Hill had the first ski tow in the Poconos. It was noticed there were two casualties around the Inn at the end of the week, a middle aged man on crutches and a younger one with his arm in a splint. This sport should have an age limit. Let us say anyone over forty should stick to the toboggan, or better yet, "a one-horse open sleigh" with plenty of bells which the Inn stable can supply.

As nearly all the 400 guests filtered away on January 2nd and 3rd, their places were taken by the vanguard of a large Foreign Mission Conference which will bring 300 delegates from all over the United States to

THE INN
BUCK HILL FALLS, PENNA.

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Welcome the coming, speed the parting guest."
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Friendsville Academy was established in 1857 and has served continuously ever since. A cooperative work program in connection with regular school work has been carried on there for many years. Home Economics, Manual Training, Commercial Subjects and Music are offered, in addition to regular academic courses. A large farm is owned and operated by the school which affords additional experiences for students in certain areas of farming and gardening. Occasional trips are arranged for field studies throughout the TVA territory near-by. Basketball, baseball, tennis and roller skating are favorite sports in which most of the students engage.

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For a catalogue and application blanks address
RICHARD H. McFEELY, Principal, Box 351, George School, Pa.

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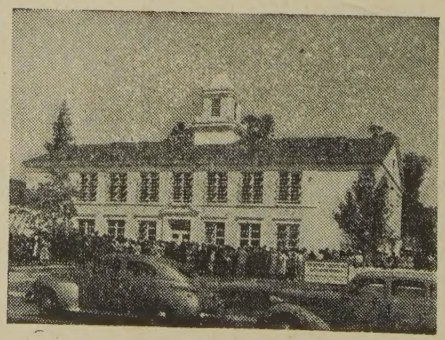
Applications must be in hand by Third Month first. For application forms address:

JAMES F. WALKER, *Principal*, Westtown School
Westtown, Pennsylvania

WHITTIER COLLEGE



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